

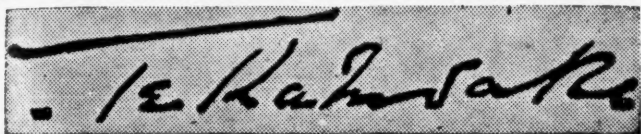
the NATIVE VOICE

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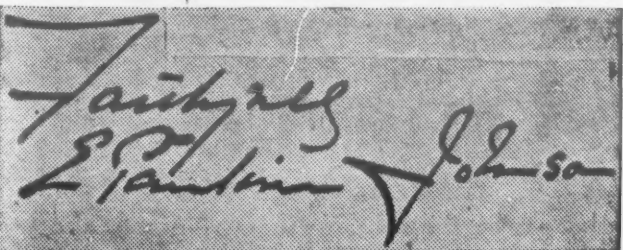
No. 5

VANCOUVER, B.C., MAY, 1961

PRICE 10 CENTS



Pauline Johnson and Her Signatures in Both Her Native Languages



Plans Proceed For July Visit

Plans for Eastern Native representatives to come to British Columbia to take part in Pauline Johnson memorial ceremonies are taking firm shape.

A recent letter from Dr. Richard Pilant, co-chairman of the Institute of Iroquoian Studies, reveals that the tour is being arranged to coincide with Vancouver Tourist Week, July 3 to 8, and with the Calgary Stampede July 10.

The Six Nations delegation on its westward trip will be honored at civic receptions in Saskatoon and Edmonton and may spend a day visiting Seattle.

"This Pauline Johnson pilgrimage seems to us a way of bringing a large number of the alert Indians of Canada into official contact and as a way of generating positive favorable publicity for Indian achievement that would make for a better climate of public opinion in Canada that would be of help any time the Indians ask for reforms of any kind: social, economic, or political. Until the white people know more of the Indian contribution to Canadian history and their potentialities, little progress can be made," Dr. Pilant wrote this month.

The proposal is that British Columbia Natives would join the Easterners on their return from Vancouver July 8, take part in the Calgary Stampede, spend a day at Winnipeg, and then proceed to Brantford, Ontario, to visit the birthplace of Pauline Johnson.

"We should expect to offer Native Brotherhood visitors a civic reception in Brantford, visits to Chiefswood and to the Chapel of the Mohawks where her parents are resting and where there is a memorial stone for Pauline. It is the only Indian Royal Chapel in the world," he adds.

Explaining, Dr. Pilant says that "It contains a Queen Anne Bible

signed by every member of the Royal Family who has visited Canada; and the Queen Anne communion plate presented in 1712 to the Mohawks near Albany, New York."

Dr. Pilant expresses the hope that a "special Indian service" will be presented there for visitors.

It is understood that Big White Owl of Toronto (Jasper Hill), Eastern Associate Editor of The Native Voice, has been asked to take part in the exchange visit. His writings are well known to readers of The Native Voice.

Big White Owl has been one of the prime movers in having the centenary of Pauline Johnson's birth marked with the issuance of a Canadian postage stamp.

Discussions are proceeding both in Vancouver and in the East on arrangements for the event. The Vancouver Tourist Association has said it is attempting to have the colorful visit coincide with its Salute to Tourists' Week.

Welcoming the development, one of its prime movers, Native Voice publisher Maisie Hurley has called on "all Natives and whites to pay tribute to these great Canadians who are honoring us with a visit."

"We have been asked by Victoria to have the group visit that city."

"We are going to see that they get a great welcome and ask all our friends to associate themselves with this undertaking."

The Native Voice is planning a special edition in honor of Pauline Johnson and her beloved people of the Six Nations and a further announcement will be carried in our next issue.

Bill of Rights Case

First Round Lost

Mr. Harvey Jerome Gonzales, one of the most respected members of the Squamish Tribe, North Vancouver, was found guilty April 24 of being in possession of intoxicants off a reserve. His counsel, Mr. Thomas F. Hurley, has announced he will appeal the verdict.

The decision was rendered by Police Magistrate A. D. Pool, Esq. Mr. Gonzales, father of seven, is a veteran of World War II, a fine athlete, and a clean living young man.

A case similar to this, reported in the last issue of The Native Voice, resulted in acquittal for Hector MacDonald, 25, of Pavilion Indian Reserve, near Lillooet. Magistrate

Ed Angman said Section 94 of the Indian Act conflicted with the new Canadian Bill of Rights in bringing down his verdict which has since been appealed by B.C. Attorney-General Robert Bonner for "clarification" of the ruling.

Since the cases are both under appeal, The Native Voice will not

(Continued on Page 6)

Similarity in Indian Designs Observed

Dale Russel, 20, of Island Falls, Sask., a first-year student in anthropology at University of Toronto, enrolled last September with a ready-made thesis in his briefcase after three years of research on Indian rock paintings.

His father, northern guide to governors-general and top mining officials, told Dale about three

sites on the Churchill River and Barrier Lake.

Dale found that the pictographs had been reported on briefly for the last time in 1908 by federal geologist William McGinnis. In 1784, North West Company fur trader Peter Pond described the sites where "they painted rocks and stones and offered tobacco,

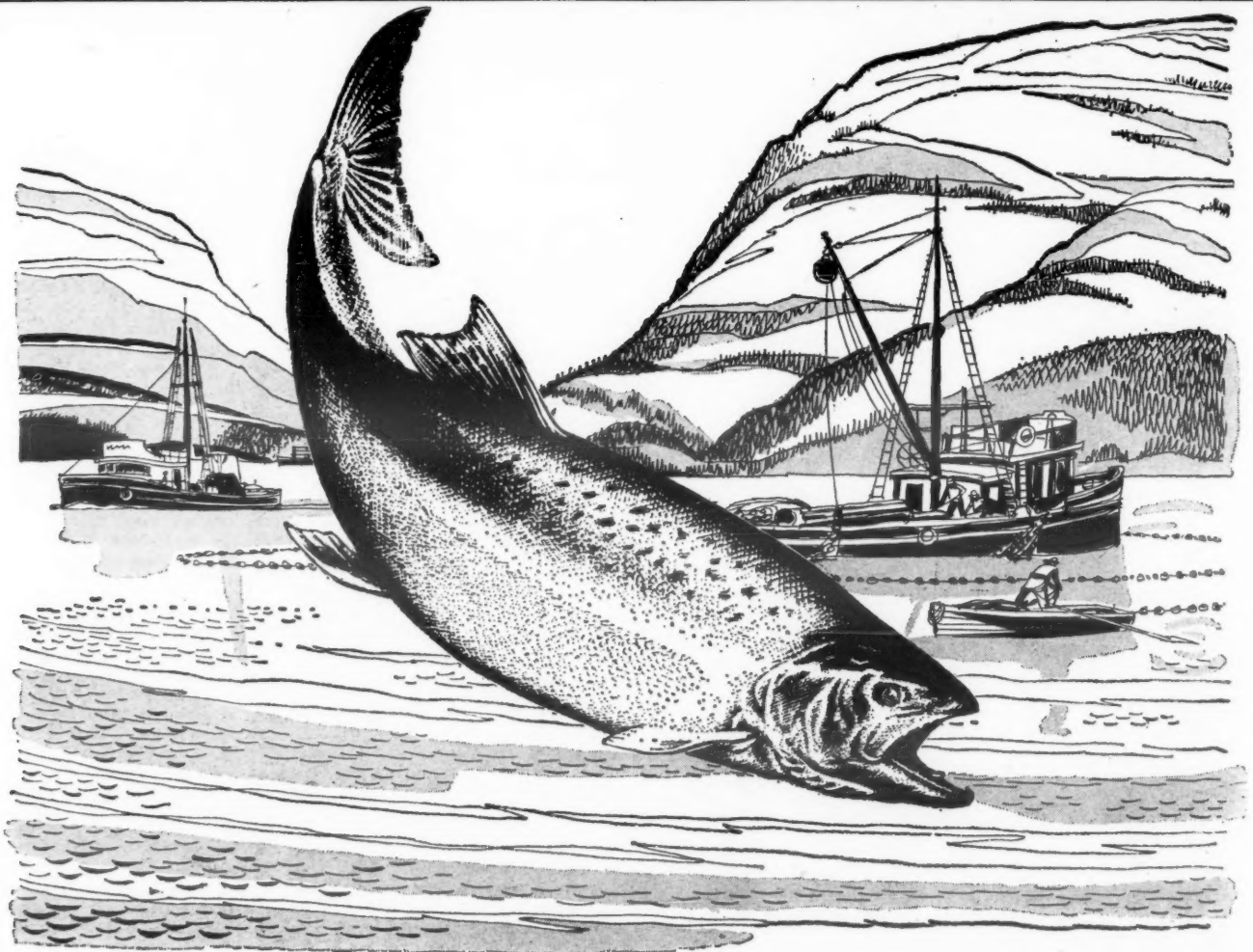
etc., to them as manitous or semblances of symbols of evil spirits." Explorer Alexander Mackenzie in 1794 made note of "the painted rocks (where they) made offerings."

Mr. Russel visited, studied, measured and sketched three major picture groups during summer camping trips. Two of them are

close together on the Churchill River near rapids and on a steep rock face, 10 miles east of Island Falls. The third site is at near Barrier Lake.

The sites vary in size from one to 10 to 50 yards across, all paintings done with pegmatite rust with

(Continued on Page 8)



Prosperity through foresight . . .

The fisheries have played a major role in the development of British Columbia. Important in furthering the progress of this province during the *next* hundred years is wise planning for the conservation of the Pacific salmon and other fishes.

The Salmon itself is a multi-million dollar industry, a vital export. It provides both food and sport, a living symbol of this Province.

The very plentitude of the Salmon often makes people take this magnificent fish for granted. But when streams become polluted or obstructed the fish die and fail to reach the spawning grounds, large salmon runs disappear—witness what happened to the sockeye salmon runs of the Fraser River, now happily restored.

Conservation is everybody's business. It should be the concern of people in high and low places, in industry, among fishing fleets and sportsmen, just as it is the concern of the Department of Fisheries of the Government of Canada. This is the surest way to assure plenty of salmon in the next century.

For interesting information about the salmon and other B.C. species write to the Department for free copies of "Fisheries Fact Sheets."



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STORK TRAILS MERCY FLIGHT

The stork wasn't far behind a mercy flight last month.

Mrs. Annie Schooner gave birth to a seven-pound 14-ounce girl in St. Paul's Hospital hours after she had arrived on a B.C. Airlines flight from Bella Coola, 270 miles north of Vancouver.

The flight was ordered by Mrs. Schooner's doctor after pregnancy complications arose.

Pueblo Indian Deity Uncovered

CHICAGO—A rare sacred image of key importance in the Pueblo Indians' religious ceremonies in Arizona between 1250 and 1350 A.D. has been discovered. The deity, in a pose like that of a beggar for a bone, is the first of its kind to be unearthed.

Although it has remained buried for six or seven centuries, the image may be related to ceremonies that are still part of the religion of today's Hopi Indians.

Nine inches high, carved in sandstone and painted black, orange, green and blue, the image was found in a secret crypt by Dr. Paul S. Martin, chief curator of anthropology at the Chicago National History museum here.

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Pauline and Chiefswood

The Poetess and Her Home

PAULINE's father, Chief George H. M. Johnson, acquired the name "Great Mansion" by virtue of his having built the finest home still standing in the Dominion of any Indian on or off a Reserve.

Even today it is easy for the informed eye to see Chiefswood as the beautiful capitol of Indian Canada during the regime there of Chief Johnson, probably the greatest peacetime leader of the Six Nations. The river front residence, set deep in lawns and dark forest, was a wedding gift for Pauline's mother and the family home between 1853 and 1884.

When you visit Pauline's birthplace, you will notice that the house faces both ways in order that the wishes of both the Chief and his wife might be observed. It is said to face the Indian on the river and the white man on the road. Pauline's poems and stories face both ways like Chiefswood... the Indian world of her father and the white man's world of her mother.

This home with its well-stocked library and fine silver and table service and a piano was well calculated to inspire a beauty-loving and sensitive soul like that of Pauline. Against the backdrop of Indian America and Pioneer Ontario it was all the more impressive.

During Chief Johnson's time, Chiefswood was host to most of Canada's leaders and to the most important visitors to Canada from other lands. Let us mention Edward, Prince of Wales, later King Edward VII; Arthur, Duke of Connaught, later Governor-General of Canada. Incidentally, we are told that the red blanket on which the Duke stood while being made a chief of the Six Nations, later became part of Pauline's platform ceremonial costume.

Although Pauline is best known for her book of collected poems, *Flint and Feather*, she published three volumes of prose. One of these three prose works is entitled *Moccasin Maker*, taking its title from the first selection, her story of the romance lived by her father and mother and of Pauline's own childhood. It is the finest piece of literary writing about Pauline's life; perhaps the only first-rate writing about her... thus far. Our Brantford library is one of the few places where you can still find a copy of *The Moccasin Maker*. Both of her biographies are

From an address by Dr. Richard Pilant of Brantford to the Museums' Section of the Ontario Historical Society Workshop, delivered in Brantford in 1958.

out of print and two of her prose books: the above-mentioned book and *Shagganappi*, a collection of boys' stories.

It is of interest to note that Pauline's grandfather, John "Smoke" Johnson, was an outstanding Iroquois orator and her mother's cousin was the well known novelist of American realism, William Dean Howells.

In other words, it should come as no surprise to us that Pauline by her writing and recitals made herself the Voice of the Indian Race in her English tongue, and perhaps the best known writer of her race in the whole world of literature... regardless of language.

In my very inadequate reading of Canadian literature, the one writer above all others to strike a new and fresh note was Pauline Johnson with her "Indian-ness" in thought and topic. Of course, in many of her poems and stories she follows well-worn Victorian models in imagery and subject matter and even viewpoint as might be expected of a person who had to learn to put the thoughts of one race in the literary molds of another language. To do so acceptably is very unusual; to do so very effectively is a mark of genius.

Since Tekahionwake, to use her Iroquois name, began this translation of Indian life into English in the seventies of the last century, public taste and critical standards have altered sharply and many other authors have had a chance to profit from Pauline's pioneer work, but she must still be given credit for doing first what others may have done better later or may do much better in the future.

An unusual thing about the literary career of the Mohawk Princess was her closeness to the whole Canadian people as well as her close communion with her own Indians. Unlike most writers she did not depend primarily upon contact with the public through their reading of her writings. She made her living not from royalties but from recitals in costume before count-

less audiences throughout almost sixteen years on tour in the United Kingdom and English-speaking North America. And her tours included every whistle stop in Canada and a lot of mining camps and fishing villages that never heard locomotive screech.

In this way Pauline became something of a modern counterpart of the wandering poet of medieval Europe who made his way from court to court and market town to market town singing his way and his wares. She not only drew upon incidents of trail and train for subject matter, but she also tried out many of her poems and stories on Mr. Everyman before they ever saw print.

This meant Pauline was a truly national poet in experience and outlook long before there was a real Canadian nation to appreciate her. She belonged to the Maritimes, to Ontario, to the prairie provinces, to the western mountains, and the Northwest Frontier almost equally. Only now is the ordinary Canadian beginning to know the whole Dominion at first hand and to feel the thrill of nationhood that animated Pauline more than fifty years ago.

In order that Chiefswood should not become a cold shaft of commemorative marble glorifying only one person however meritorious, in order that Chiefswood might again become a national focus of Indian pride and achievement, we have asked that Chiefswood become the first national Indian cultural centre in this or any other country. This historic home should once again become a showplace not only for trophies of the past but for tangible proofs of the present-day prowess of Pauline's beloved people, the Six Nations.

Every Canadian must realize that the Indian cannot perform up to his capacity for the advancement of himself and this nation except as his pride in his own people and in himself and his ability to serve and to succeed in the modern world is restored.

We are asking that this house, Chiefswood, be restored as a way of helping bring about the restoration to the Indian of much more than just a historic building, as a way of giving back to the Indian his self-respect as a race, his confidence in himself as a person, his self-sufficiency in the economic world, his security in the political world...

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AN EDITORIAL

A Plea for the Forgotten

THERE is an old saying that charity begins at home. Among other definitions of charity in the dictionary there is to be noted, "Good will to the poor and suffering"; but in the present day application, with our expansive generosity as characterized in our Colombo Plan commitments and other give-aways, we have become blind to our responsibility for the care of those within our borders.

In the case of handing out the millions of dollars yearly, we have jumped from being small-time operators right into the Big League. In our eagerness to improve the condition of the world's underprivileged peoples, we have long overlooked the need of the Indian in this great land.

It is a poignant anomaly that there is no set limit in this give-away program; no adjustment of the grants to coincide with economic conditions in the face of any recession.

It is a carryover of our buoyancy in the post-war boom when a commitment was made which has been consistently increased to the point that what at first was a generous gesture has become more and more a demand for tribute.

Canada in this respect has used a telescope to survey things afar, when ordinary vision and a sense of justice were needed to observe things at home.

We have, moreover, on occasion, not only paid the transportation costs for immigrants, but have also provided a living allowance with hospitalization added for good measure.

Whether in the years ahead the Indian peoples will wish to become integrated with their step-brothers of different ethnic origins is their prerogative to decide. In any case, they, as the original occupants of this great land, are entitled to all the opportunities which are afforded others.

Such opportunities do not exist in villages in out of the way corners, nor can they become a reality until a constructive program replaces any haphazard inclination. It is in the urban centres where vocational training is made possible.

The opportunity for such would be a great incentive; but, at present, a drift to the cities, alien in atmospheres, results in the creation of too many derelicts.

It is therefore imperative that hostels should be established in the urban centres for those who wish to engage in vocational training.

Careful selection at the onset, combined with a seriousness of purpose on the part of the young Indian people would mark the path for others to follow.

This is a competitive age in which a lack of skills is a great handicap regardless of race.

What we have done and are doing for others, let us begin forthwith to do for our own.

A Word About 'The Cherokee Times'

We'd like to say a word about one our contemporaries, The Cherokee Times.

This lively little mimeographed paper is published weekly on the Reservation at Cherokee, North Carolina by Sarah Beck.

Described as "America's Only Independent Indian News Weekly," The Cherokee Times sells for \$3 annually.

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Annual Indian Seminar Features Top Experts

Some outstanding authorities on Indian history, culture and current affairs will participate in the Annual Indian Seminar June 2, 3, and 4 at Champion, Pennsylvania.

Sponsored by the Eastern Group of Shawanees, the seminar has a threefold purpose:

- to help spread knowledge of Indian history and culture through lectures by highly qualified persons in the Indian world;
- to help bring forward discussion and awareness of the problems of our present-day Indians;
- to bring this to the people of the Western Pennsylvania area.

Information may be obtained from Dr. Edward J. Stachowiak at Rockwood, Pennsylvania, or from John Reese, Que-ma-ho-ning Trading Post, R.D. 1, Stoystown, Penn.

Taking place at the famous Seven Springs resort area, the Seminar will include the following on its program, which starts at 1:00 p.m. June 2:

ANGIE DEBO, Association on American Indian Affairs, History of Southeast Indian—Recent Problems.

FOREST J. GERARD (Blackfeet) Tribal Relations Officer, Division Indian Health, Washington, D.C.—Indian Health, Department of Health, Education and Welfare.

JAMES SWAUGER, Assistant Director, Carnegie Museum, Pittsburgh—Archeology.

JOHN WITTLÖFT, Anthropologist for the Commonwealth of Pennsylvania—History of Northeast Indian and special reference to Pennsylvania.

WAYNE T. PRATT, Head of Education, Bureau of Indian Affairs—to be announced.

MRS. EVELYN L. BERGEN (Sioux) Education, Bureau of Indian Affairs, Aberdeen Area—Indian Education.

LOUIS BRUCE, JR. (Sioux) Indian Housing, Federal Housing Administration—Practical Applica-

tion of Anthropological Data in Present Problems.

DR. GEORGE BLUE SPRUE (Pueblo) D.D.S., U.S. Public Health Service—History of Southwest Indian and his present problems.

DR. JAMES KING, Dean of Medicine, Social Studies, Clarion, Pennsylvania—History of Southern Plains.

DR. THEODORE HETZELL, Haverford College, Haverford, Pennsylvania, Indian Program, American Friends; Indian Rights Association; Council of Education—to be announced.

MARI SANDOZ, University of Nebraska—History of Northern Plains.

KARL N. LLEWELLY, Law Professor, University of Chicago—to be announced.

CONGRESSMAN BEN RIEFE (Sioux), South Dakota—to be announced.

DR. RUTH UNDERHILL, University of Denver—tentative.

ALVIN WARREN (Chippewa)—tentative.

Indian Fishing Treaties Sought

A peace pipe—in the form of new treaties with the Indians—was proffered early in April by the Washington State fisheries department.

Milo Moore, director, said the department would suggest to Governor Albert Rosellini the appointment of a presidential commission to renegotiate Indian fishing treaties.

Indians recently closed Lake Quinalt to the white man in response to legislation forbidding the Indians to ship steelhead for commercial purposes.

in tribute

By THOMAS H. AINSWORTH

Aboard our sailing ships they marvelled then
At all the many things we brought to trade;
And seeing them as Neolithic men,
We set them in a lower human grade.
And through this old disparity of race,
We owe to them encouragement to reach
The goal we set in our too hurried pace,
And jointly share the Progress that we preach.

How did they fare before our traders came
With guns and beads and cloth of gaudy hue?
A thousand years their lives had been the same,
They still recall the bounties that they knew.
Here in a timeless age they made their tools
Of stone with stone to shape the cedar trees,
For nets to catch the teeming salmon schools,
And boats to hunt the whale through stormy seas.

They dug the shellfish from the tidal bay,
In forest dim they stalked the nervous deer;
They met the lurking dangers night or day
Armed with but the crudest kind of gear.
The trophies of the hunt attest our skill,
That deadly high-power rifle gave us dare;
Yet with the bow and spear they made their kill,
And put to rout the cougar and the bear.

In days of old above our castle moats,
When banners made our deeds of valor known.
The totems and the figures on their boats
Showed pride of Clan the equal of our own.
In museums of the world their crafts are shown:
The fabrics that they wove from wool and bark,
In what they carved from stone and wood and bone,
Their artistry of old has left its mark.

A Challenge to Indian Policy in US

By PROF. ELIZABETH E. HOYT.
Department of Economics,
Iowa State University.

The National Congress of American Indians and the University of Chicago, with the help of foundation funds, are calling all groups of United States Indians to an eight-day conference in Chicago, June 13-21, 1961, to formulate a new charter for Indian welfare. It promises to be the most important meeting of Indians ever held in the United States.

A 20-page statement on the present situation and suggestions for new goals and methods are being circulated among all Indian groups for their assent, dissent or modification. It is hoped that President Kennedy will be present in Chicago to receive the new charter.

The basic issue which appears to have given rise to this movement is whether or not Indians should be actively encouraged (or even pressed) to become integrated into general United States society, or whether the emphasis should be placed much more on helping them to stay on reservations; in the latter case they would need assistance to develop the natural resources of these reservations or otherwise be helped to help themselves in employment.

TERMINATION POLICY

The United States government at present has an ultimate "termination" policy, looking toward the eventual integration of all Indians in United States society as a whole: it is granted that this would take many years. The call to the June meeting terms this policy "unrealistic and destructive".

It is regarded as either questionable in spirit or harsh in operation, or both, and it is argued that Indians in any case should have equal or more encouragement to remain as Indians on their tribal lands, with opportunities to secure incomes comparable to those of other Americans.

The statement sent out from Chicago calls for the abolition of the United States Bureau of Indian Affairs (at present in the Department of the Interior) and the creation of a new agency, "an independent, national Indian Commission".

This would be directly responsible to the President, and its members (half to be of Indian blood) appointed directly by him. It is claimed that this change would get Indian affairs out of politics.

OBJECTIVE INQUIRY

The great value of the movement for consideration of a new Indian charter would seem to be that it calls for objective inquiry into what is actually happening in Indian affairs today and a fresh attempt to separate the mistakes and weaknesses of administration and method from the problems which are inherent in culture change itself. The following facts, at least, should be known:

1. What efforts have been made already, by Indians, government administrators and private friends of Indians to develop the resources of Indian reservations and to set up industries on them? What have been the results? Where there has been failure, to what various causes, in each effort, may failure be ascribed? When there have been successes, what conditions appear to have been generally present?

2. What are the values of Indian life that will be preserved if Indians continue to live on reservations? May it be possible that the desire of people to continue to live on their familiar home lands is being confused with the preservation of basic aesthetic, moral and spiritual values of Indians? It should be possible to state what these values are, not as they existed in old Indian society, but as they exist and are threatened today.

3. What does the rising generation of Indians want? It is easy to see that many if not most older Indians would like to remain on their home lands. If young Indians wish to remain there is it because they wish to practise the old Indian rites and observe old values difficult to observe in white society, or is it because they feel handicapped when they leave reservations: handicapped by lack of family security, by ignorance of the opportunities in the larger society, and by the failure of the white society to make them feel wholly welcome?

There has been very little research on such matters as these. We must have some facts, but in general they are not organized and we do not know the extent to which they represent the whole truth.

Most of the abundant research on American Indians is not on the problems of a people in transition: it is on their history, their ethnology and their anthropology.

It is harder to learn the truth about a people in transition. The applicable sciences are less organized and the issues are clouded by emotion.

PROBLEMS NOTED

We should be glad that the Na-

tional Congress of American Indians and the University of Chicago have called problems of Indian policy to the attention of Indians and other American citizens in a major effort to reach solutions. These problems and their solutions in large part are those of Canadian Indians as well.

The new Credo proposed by the Indians, in the statement sent out from the University of Chicago, says: "Rarely do we find confidence in the ability of Indians to act like adults."

The first step of adulthood is to want facts, the second step to seek them, the third step to feel and act in accordance with them. Whites and Indians both are incomplete adults. Now they both have been given the challenge of adulthood.

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Letter to Bennett From Non-Treaty Native of BC

This is about the unsundered lands of British Columbia Indians and the costly nonsense of Premier W. A. C. Bennett and his government of British Columbia.

Premier Bennett nerved himself last year to choose a flag, to have a coat of arms for B.C. When did we hear of Bennett's ancestors or that his Government had conquered this land of ours which they claim and call British Columbia?

Settle our land question first before ever thinking of designing a flag.

It's high time the Victoria Government settled for the unconquered, robbed, Indian lands they're on. It doesn't belong to any crown but

still belongs to the race that owns the country. This country has never surrendered to any Crown, British, Spanish, Portuguese, or French. Nor does the Government own all that is now known as British Columbia.

Before spending the money for a new flag, Mr. Bennett would do well to bring his cabinet together to call for a judicial inquiry into the land rights of the Indians of British Columbia.

Either he should do that or take it to the United Nations to see who robbed the Indians of their lands.

FROM THE TSIMSHEAN
NATION'S VIEWPOINT

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FIRST ROUND LOST

(Continued from Page 1)

offer its views, but reprints below the full text of Magistrate Pool's judgment.

* * *
Canada
Province of British Columbia

County of Vancouver
City of North Vancouver
REGINA

vs.

HARVEY JEROME GONZALES
A. D. Pool, Esq., Police Magistrate.
R. V. Anderegg, Esq., appearing
for the Crown.
T. F. Hurley, Esq., appearing for
the Accused.
J. Mallinson, Court Reporter.
REASONS FOR JUDGMENT
Monday, April 24, 1961.

In this case the Accused has been charged as, being an Indian, being in possession of intoxicants off a reserve, contrary to Section 94(a) of the "Indian Act" of Canada.

He, by his Counsel, has defended the charge, while admitting the facts giving rise to it, on the ground that under the "Canadian Bill of Rights" he is entitled to be in possession of liquor—that denial of that right is discrimination against him contrary to that "Act."

The "Canadian Bill of Rights" seems to be popularly thought of as ensuring, in the widest terms, that there can be no discrimination in any regard between different races, colours, religions or sexes. That is a far too sweeping thought to be practical—I'll resist the temptation to elaborate—and the "Act" does not do this.

* * *
Discrimination is not necessarily adverse, it implies nothing more than observation of a difference and can be equally favourable or unfavourable in its effect. There can be no dispute but that there is discrimination in the case of Indians. Under the "British North America Act," which is the very foundation of our constitution, they have a special status—a distinction is recognized—and the power to legislate in respect of them is reserved exclusively to the Parliament of Canada. This it has done, in the "Indian Act."

The "Canadian Bill of Rights" was enacted with full knowledge of the existence of the "Indian Act" and it would be an extraordinary thing if Parliament was to be held, by implication, to be condemning its own existing, exclusive, specific legislation in any of its details. The "Canadian Bill of Rights" in fact does not express any intention to change the law. On the contrary, Section 1 states boldly that there have existed and shall continue to exist, certain rights as enumerated. The "Act" is designed to prevent any adverse change in the existing situation. This wording can only be construed logically as confirming existing legislation and authoritative interpretations of it. The object of the Act is effectively achieved under Section 2 which provides that—to paraphrase—"No Tribunal or Body shall construe any existing or future legislation in such a way as to deprive the individual of his then present rights, particularly by procedures therein condemned."

* * *
What then is the effect of the "Act" in relation to this present charge? The defence has contended that the right of the individual to "Life, liberty, security of the person and the enjoyment of property . . ."—being his rights declared to be in existence under Section 1 (a)—". . . without discrimination by reason of race, national origin, colour, religion or sex," means that an Indian can legally possess liquor without discrimination, on the basis that it is "The enjoyment of property" contemplated by the Act.

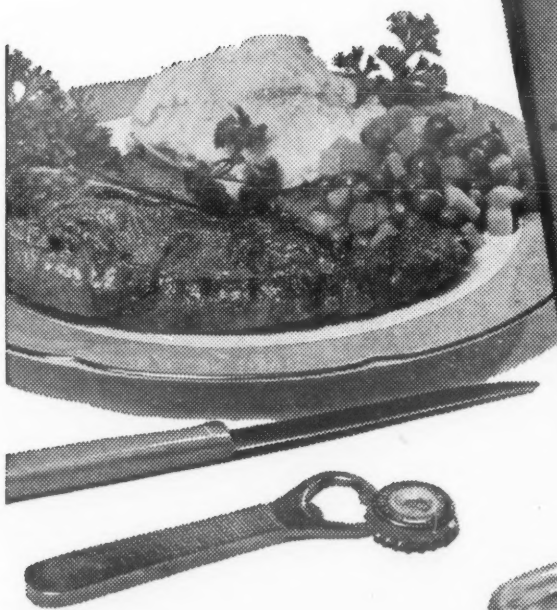
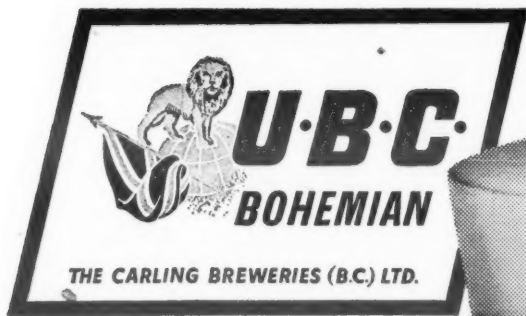
I am satisfied that this contention is not correct—that it is neither the intent nor the effect of the "Act." Property refers to a thing of substance, a man's estate, his material worth, in line with his life, liberty and security of the person which precede it. It does not give unfettered freedom in transient contracts. The "freedom" in this regard is so heavily circumscribed by Criminal and Civil Law for everyone, that one might question whether it could ever qualify for the description "Fundamental freedom."

* * *
The complaint of the defendant, in truth, is that the "Indian Act" prevents him from exchanging other estate for intoxicants—that is, the right to buy intoxicants—or otherwise acquire them. His complaint is that it prevents intoxicants from ever lawfully becoming part of his estate.

The difference between the two situations becomes very significant when one realizes that these pro-

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(Continued on Page 7)

FIRST ROUND LOST

(Continued from Page 6)

hibitions contained in the "Indian Act," were, unquestionably, instituted, at least in part, to prevent the Indian from being cheated of his property in the course of hawking for liquor or subsequently while drunk.

As to his lawful estate, he enjoys, as an Indian, every protection at law and indeed some advantageous discriminatory immunities, such as freedom from process, etc. The Indian Act is clearly valid legislation and in the provision in Section 94 (a) is clearly legislating for the benefit of Indians, in no way contrary to the provisions of the "Bill of Rights."

Whether there is need for the continuance of such legislation is a legislative matter. Upon this, it is not part of my duty to form an opinion, still less to express one. My duty is to declare the law as it exists in Canada and apply it. Accordingly, I find the accused guilty.

TOM JAMES DEAD AT 104

VICTORIA — Tom James, 104, who was born on the Songhees Indian Reserve near here, died Monday, April 3.

The Crown Colony of Vancouver Island came into being in 1850, seven years before his birth, and the first legislative assembly of the colony antedated him by only a year.

He had lived all his life on the reserve and is survived by his wife, Alice, and numerous relatives.

Bitter Okas Fight Takeover Of Property for Golf Course

By WALTER GRAY
Globe and Mail Reporter
(Submitted by Big White Owl)

Indians of the Oka Reserve on the outskirts of Montreal beat a warpath to Parliament Hill recently and demanded Government action to prevent their historic playground from becoming a white man's playground.

The municipality of Oka intends to convert the common grounds of the old reservation, where the Indians grazed cattle, picnicked and played, into a golf course.

This act is, in the minds of the Okas, the final straw in a long series of events which has seen the old 30-mile-square reserve disappear under the march of housing subdivisions and other municipal projects.

TRIBE IMPOVERISHED

Emile Colas, a Montreal lawyer who said the impoverished Indians had to scrape up \$50 to pay for his train fare and hotel bill so he could appear before the Joint Committee on Indian Affairs, called for the abolition of the Department of Indian Affairs. In its place, the Okas want an Indian department dedicated to the interests of the Indians.

"The Oka Indians contend the Department of Indian Affairs is but a refuge for colonels and all kinds of people who couldn't fit into a job elsewhere," said Mr. Colas. "They have no preparation for the job and no interest for the work and they have a marked dislike for Indians."

Mr. Colas called for a commission, composed equally of Indians and whites, which would sit in judgment on Indian problems. Indians have lost confidence in Canadian courts, the counsel contended.

They feel they could present their case better before a commission uncomplicated by legal proceedings.

REJECT INDIAN ACT

The Oka Indians, members of the Six Nations, refuse to recognize the Indian Act. Of 700 Okas on the reserve, only 11 abide by the statute. They have, under the law, elected their own chief and council—all 11 make up the council—while the others follow the old hereditary system.

The Okas first settled on the reserve in the eighteenth century under the care of the Sulpician order. However, the relationship between the Indians and the seminary of St. Sulpice was troublesome and in 1912 the Privy Council ruled the land was vested in the seminary, and not in the Indians.

However, Mr. Colas argued, the religious order was still bound to care for the Indians, and this it has failed to do.

In 1945, the Federal Government, in an effort to make some peaceful settlement, purchased some land from the seminary, leaving the rest to be dealt with by the seminary as it saw fit.

As a result, the Indians were confined to only a part of the

whole tract of land over which they previously roamed at will.

"They saw happen that which has been the sad story of Indian reserves everywhere in Canada—the continuous encroachment of the white man, armed with legal documents, upon the pitifully small portions of the country upon which the Indians were supposed to lay claim only after the white men, both French and English, had taken all the rest," said Mr. Colas.

OKA TAKES LAND

In 1959 the municipality of Oka, through a private bill in the Quebec Legislature, assumed title of the Indians' common lands and has plans to make them into a golf course.

"The axe is being laid to the roots of the splendid trees in the area, roads long used by the Indians are being closed, and bulldozers are completing the work of destruction," said Mr. Colas.

"In order that the white man may have more opportunities for recreation, what was once reserved for Indian use and profit is now reserved for golf."

Mr. Colas submitted the Okas have a rightful claim upon the Government for compensation for the loss of the land.

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INDIAN DESIGNS SIMILAR

(Continued from Page 2)

bear grease or fish oil binding, mostly from canoe height according to the water level of that particular season.

Able to trace some paintings on an overlay of cellulose sheathing, Mr. Russel has discussed many other unrecorded sites seen by the Cree Indians and outdoorsmen.

During a visit to the Kawarthas, Mr. Russel was taken by friends to view the rock carvings site in Burleigh Township, 35 miles northeast of Peterborough near Stony Lake. He noted with considerable excitement that some of the carvings and

his sketches from the Churchill River were almost identical in design, though 1,500 miles apart. . . .
(Submitted by Big White Owl, from Toronto Globe and Mail)

ESKIMOS EARN \$62,500 FROM ART SALE

Cape Dorset Eskimo artists banked \$62,500 from the second annual sale of soapstone prints and skin stencils this year, more than four times the \$15,000 return realized last year.

The 3,500 prints sold out the first day they were on sale and some 350 long-distance telephone calls were received from dealers seeking more. Calls came from Boston and New York.

Next year, the Northern Affairs Department will turn the whole business over to the West Baffin Eskimo Co-operative formed by hunter-artists at Cape Dorset, 1,300 miles north of Ottawa.

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Health Service Course Inspires Native Students

By BEATRICE SCOW

How well do we value our health? This question came to our minds when we as delegates participated in this health course called the "Community Health Workshop."

Why did they call it the Community Health Workshop? Workshop is where everyone works. Therefore in this course, we as delegates did our share of talking.

The purpose of this course, second of its kind in Canada, is to help promote the health of the people in the village or community and to help prevent epidemics.

All of the 17 delegates were appointed by their Indian Agent according to their leadership ability. Transportation was provided by the Indian Department. Following are the delegates' names, places and agencies:

KWAWKEWLTH AGENCY: Mrs. Christine (Roy) Hunt, Fort Rupert; Mrs. Adele (Lawrence) Lewis, Cape Mudge; Mrs. M. Ruby (Norman) Dawson, Kingcome Inlet; Miss Beatrice Scow, Gilford Island; Robert Sewid, Alert Bay.

WEST COAST AGENCY: Mrs. Agnes (Allan) Dick, Alberni; Mrs. Lilly (Bert) Mack, Ucluelet; Wilson Little, Esperanza; Frank Charlie, Tofino.

BELLA COOLA AGENCY: Mrs. Ena (David) Bell, Bella Bella; Mrs. Lillian (Andrew) Siwallace.

COWICHAN AGENCY: Mrs. Ellen (J. Douglas) White, Nanaimo; Joe Elliott, Duncan; Albert Wilson, Duncan; Mrs. Caroline Good, Nanaimo; Mrs. Cooper, Saanich.

We all agreed that the hospitality of Nanaimo staff was just grand. Our room and board and the course were arranged by the Indian and Northern Health Services.

Our class was opened by Dr. D. R. Campbell of Nanaimo Indian Hospital who introduced to us the Mayor of Nanaimo, his Worship P. Maffeo, who expressed his interest in promoting the education and health of the Indians. Class periods were from 9 a.m. to 5 p.m. daily for eight days in the Nanaimo staff recreation hall.

We had a very good teacher, Miss Ethel Martens, Health Educator of the Indian and Northern Health

Services.

We were fortunate also in having these professionals in their fields:

Mr. W. C. Krutz, sanitarian; water supply, garbage and body wastes; Mrs. G. Camden, Lab. Technician; germs; Dr. C. S. Gamble, Director of T.B. Treatment; tuberculosis; Miss P. Hood, Dietitian; nutrition; Dr. J. O. Crabbe, Dentist; dental health; Dr. W. S. Barclay, Regional Superintendent of Indian Northern Health Service; their work; Mr. F. Clark, Superintendent of Cowichan Indian Agency; role of Indian Affairs Branch; Mr. E. D. McRae, Executive Director of Alcoholism Foundation of B.C.; alcoholism; Dr. N. Schmitt, Zone Medical Officer; the causes of death, diseases, accidents; R.C.M.P.; water safety.

To aid our comprehension of each subject, sometimes posters, objects, diagrams, pamphlets, films, and field trips (to the actual location and operation in relation to the subject presented) were used.

After speakers had presented their subjects, they wanted our opinions, suggestions and what and how we would meet that problem.

Our teacher, Miss Martens, did her best to show us how we should communicate what we had learned to the people of our villages, and to get their co-operation.

At the conclusion of this health course we have become alarmed and convinced of our health problems in our villages, and we know its remedy and correction will depend largely on us delegates and with each member of our bands.

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